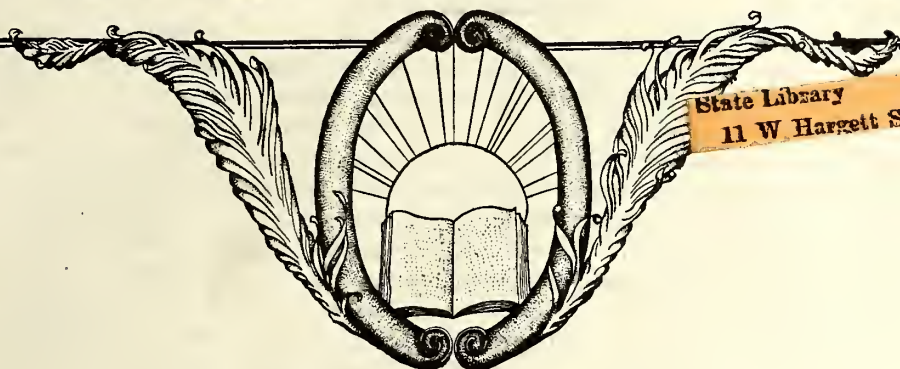


The Christian Sun



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J. O. Atkinson, Editor.

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NOT FAR FROM US.

“Though He is not far from each one of us.”

Not far from us in helpless infancy,
Sheltered and shadowed, warmed by mother love,
Utterly ignorant, yet we dimly see
With the child's trust the Father's face above.

Not far from us in youth's tempestuous days,
Yearning and restless, oft misunderstood,
Seeking life's clue, standing at parting ways,
Finding life rich and God's world bright and good.

Not far from us in manhood's strenuous age;
In the stern battles and the harder tasks
That try our souls and our whole strength engage,
We learn to know Him who our service asks.

Not far, but near in every dread ordeal
And agony of sin, or grief, or pain,
When tempted sore for His strong hand we feel,
And in His tender grasp are strong again.

Not far, not far! More intimate each hour
The great Companion grows by day and night;
Sorrows real His heart, burdens His power,
'Till God is all in all, and faith is sight.

—Rev. Archibald Hadden.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

THE KINGDOM OF GOD.

For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 14:17.

It was difficult for Christ to make His disciples understand that He was working in the world to establish a spiritual kingdom. The age was formal, customs were crystalized, outward performance was all. Our Savior undertakes to teach in such a time that what men need most of all is not conformity to custom, but righteousness in deed in character and in living. The kingdom of God was to be established all right, but that kingdom was not one with an earthly throne, worldly pomp, and temporal power. It was to be a kingdom in which men were to live righteously, love justice, pursue peace, and show mercy.

One may conform all one's life and yet not be transformed. That is, one may outwardly observe religious customs, obey traditional laws and rules and regulations and yet not be changed, nor live right, inwardly. Our Savior demands an inward change. "Ye must be born again," was the gate through which one passes from the Kingdom of this world unto the Kingdom of God. One may observe outwardly all ordinances, customs and traditions, and yet not experience the new birth. "Be ye transformed" was the divine command given through Paul.

There are three things that hinder us from getting into the kingdom of God. The first is self, that is, a disposition and a desire to give reign to self and live for this world and this life only. We crave this world with its glitter, glare, greed and gain. We want to rank high in the kingdom of this earth. We want wealth and pleasure and place and prestige. We are of the earth earthy and so absorb our energy, effort and strength in gaining foothold and power here. We conform to this world.

The second thing that keeps us out of the kingdom of God is Satan. This evil one is doing all he can by day and by night to keep us out. He sets traps for us, seeks to entangle and ensnare us, strives to seduce us and lead us to him and to death. He opposes the Kingdom of God and is doing all he can to keep us out of that Kingdom.

The third thing is that the Kingdom of God is a real Kingdom, presided over by a real King, the company thereof is a select company, is a chosen and prepared and an exalted company. If we get

into that kingdom there must be preparation, purpose, pursuit, persistence.

Now this is a Kingdom of righteousness and joy and peace in the Holy Ghost. It is worth striving for, it is worth more than we will ever be able to pay. But there is a door of entrance and that door is the one of a new birth, a changed life, a regenerated self.* We cannot enter there by any sort of conformity to order, tradition or custom. There must be a change inside.

MOTHERS OF MEN.

A personage was introduced to Napoleon as the son of a very eminent man. "Needless," said the far seeing emperor, "to tell me about the father; who was his mother?" Few indeed are the great men of this world who did not have before them great mothers. Some witty writer has said, "Yes, George Washington was a great man, but his mother was a greater."

The real and great battles of life are fought out, not on the fields of gore with shot and shell, but in the homes, amid the prayers, sacrifices, deprivations, eager yearning, anxious longing of the mothers at home.

OUR PUBLISHING HOUSE.

I want to say to the readers of The Christian Sun that I am so much delighted and rejoiced to see the interest manifested by the people in establishing, with their liberal subscriptions and co-operation, a Publishing House of our own. We have suffered long for the need of this very thing, as we should have had one since the Civil War as we had one before that time and that, too, in a prosperous and flourishing condition.

I well remember when Rev. D. W. Kerr began to advocate the publishing interest of the Christians in the South, and collected funds to that end. In 1844 he commenced the publication of The Christian Sun at Junto, Orange Co. N. C., but afterwards moved to Pittsboro, N. C., and increased the plant as means would warrant. Here he published The Sun and other documents until his death in 1850. His widow, Mrs. Rebecca B. Kerr and William S. Gunter continued the publishing business a few months. The office was then moved to Raleigh, N. C., and Rev. H. B. Hayes became Editor and Publishing Agent. He continued in this capacity until December 1854 when he became involved and publication stopped. In February 1855 nearly two months later, representatives of our Publishing Association were called together at Pope's Chapel, to wit, Rev. H. B. Hayes from the N. C. Conference, Rev. T. J. Fowler and George Walker from the N. C. and Va. Con-

ference and Revs. W. B. Wellons and J. W. Wellons from the E. Va. Conference. After a thorough examination into the books and conditions in the office, Rev. W. B. Wellons was elected Editor and Publishing Agent and moved the plant to Suffolk, Va. A number of brethren and friends came to the rescue in raising money to pay off the indebtedness and the plant was soon in a prosperous condition. The interests of the office continued to grow under the management and control of W. B. Wellons until the war broke out between the States. At this time I was assisting him in his editorial and ministerial work. The printing plant and office had increased in revenue until it was well worth between \$5,000, and \$10,000. In May 1862 when Suffolk fell into the hands of Federal authorities my brother, W. B. Wellons had to leave Suffolk. We had concealed a portion of the contents of the office, the principal belongings and the office having been seized by Federal authorities; but not satisfied with what we had left in the office soon demanded more. I myself being sick was carried on a stretcher to the basement of our house where the forms, galleys etc., were brought before me for identification and acknowledgment. Finally the entire plant with all contents, plates, type, forms, smaller presses, fixtures etc. etc., were taken and used immediately, and later sold, except the largest press which was disabled and thrown into the streets and could not be used any more. The frame office only was left standing. I have often thought and now feel that the Government should pay for this destruction of our church property, and there is now a claim presented; but we have waited so long to do this that little hope is entertained of recovering damages.

After the war Rev. W. B. Wellons succeeded in getting up another plant by the assistance of many friends and Conferences; but this was individual property and was later sold to Whitley and Dunbar and they to others.

Now that the publishing interest has again been brought up and our Convention has authorized the establishment of a Publishing House, that which we have needed so long, and have delayed all too long to build, my heart is made glad.

Bricks are on the ground, a convenient and beautiful lot has been purchased at Elon College, and work has begun on the building. We older men who have borne the heat and burden of the day and are not able financially to take stock in this are glad indeed to see the interest manifested and the hearty co-operation on all sides. We can stand behind the younger men, give them our counsel, sympathy and

encouragement and bid them God's speed, and render them such assistance as we may. As the Church continues to grow and its borders enlarge, and its constituency multiplies I see no reason why, with safe and prudent management, our Publishing House should not grow into a great institution in the years to come, and prove a benefit to all who share in it and a blessing to our church and to humanity. Brethren, if we stand and pull together in these enterprises and institutions for Christ and the church we can do wonderful things through Him who loved us and gave Himself up for us.

My only regret about our Publishing House is that, now in my old age, I am not financially able to purchase and own some of its stock. But my heart is in the movement. I bid it God's speed.

J. W. Wellons.

EDITORIAL COMMENT.

The College and Money.

That is to us a humiliating statement which Prof. W. E. Hogan, Assistant Secretary of Education makes about the secularization of our colleges. The report says:

"Between June 30, 1910 and June 30, 1911, nineteen colleges and universities in the United States have changed from denominational to non-denominational institutions, according to their own reports made to the United States Commissioner of Education. Of these, six were Congregational, three Baptist, three Presbyterian, two Universalist, two Reformed, two Methodist Episcopal and one Friends. Only one—the Cumberland University of Tennessee—is in the South."

The cause of this change from denominational to non-denominational colleges is of course understood to be the Carnegie Foundation, whose revenue the denominational colleges, nor teachers, in them can share. This Foundation discriminated against the church, or denominational, colleges and universities and so there is an exodus from the religious to the secular school. The colleges, in other words, fling away their church allegiance and their denominational affinity or contact so as to be classed among the secular colleges and thus share in the financial benefits of Mr. Carnegie's millions. Unless the churches shall the better support their institutions, or unless these institutions themselves learn to love their high and holy work better than they do silver and gold every college and university in the land will soon be secularized. This lust for gold in our day is something fierce.

Matches and Fire.

We heard a practical old gentleman, of

observation, ideas, and business say, several years ago, that the most costly reduction in prices he knew was that in matches; that instead of matches being reduced to a penny a box it would be cheaper to advance them to a dollar a box; cheaper to business, cheaper to the country at large; matches are too cheap and so were left scattered about any where. At any rate the alarming loss by fire is something to make thoughtful people wonder and take care.

State Insurance Commissioner Young of North Carolina has recently issued his annual statement. Among other interesting facts we find these:

The fire losses in North Carolina amount annually to practically \$1,500,000, or \$4,000 a day. It is accepted as true that by the exercise of ordinary care two-thirds of these fires could be prevented—a saving to the citizens of North Carolina of \$1,000,000 a year, or over \$2,500 a day.

In the above figures no account is taken of the cost to our cities and towns of fire departments and their maintenance. To add this would increase the amount to at least the value of all buildings erected in the State during the year.

To reflect that four thousand dollars a day go up, in total losses, in smoke each year, is enough to make us more careful of the way we lay loose matches around.

The Brewers Association.

It is a characteristic of human nature to justify conduct by some law of reason and right before it is entered into. A person first persuades himself that his deeds are right, however mean, base, vile and wrong they are, then proceeds to their execution.

That bit of philosophy is in keeping with the conduct of the Brewers and liquor dealers in convention assembled at Boston recently. In address to his bibulous brethren the President said: "I congratulate you on the dignity and humanity of your business and trust that as brewers you all feel within you the same grateful conviction which I feel, that we are the mainstay of national and practical temperance."

That is claiming some; the liquor brewers and dealers "the mainstay of temperance." And then Henry Watterson, of Louisville Courier Journal fame, addressed the bibulous brotherhood, the real "temperance" folks and said as follows:

"The introduction of beer into America has done more for temperance than all the prohibition laws combined." That is claiming some also. We wonder how Henry happened to know so much about what prohibition has done, especially since, as is currently reported, nothing of the

sort has prohibited him yet. It is a caution to bear the lovers of rum tell how to "prohibit", and to be "temperate", and to keep "sober."

But, when a person wants to do a wrong, a real evil, he first justifies his acts, and then proceeds. Every man, either openly or tacitly, justifies his business or his conduct before he enters into it.

The brewers mainstay of temperance! That would be ludicrous if it were not such an elaborate and far fetched and palpable falsehood.

Gambling.

Not a few say that gambling is a "necessary evil" or the spirit of it would not be so widespread. It is maintained that gambling is a lively pastime and if men do not gamble they will do worse things, and so on. Recently very much has been said in the papers about a noted divine in New York, Rev. Dr. William Morrison who took this position and agreed for the licensing of gambling houses on these grounds. He said that in as much as gambling was, and would continue, it was a necessary evil and it would be best to license houses and let them gamble. Much severe criticism was passed upon this divine for his position. A recent dispatch from New York says:

"The Rev. Dr. Wm. Morrison, secretary of the Board of Inebriety, was arrested in the Mayor's office this afternoon and removed to Bellevue Hospital for observation as to his sanity. He threatened to kill himself, but accompanied the police willingly, saying that he wished to 'get rid of the evil spirits.'"

No wonder the man talked as he did. Any man is partly, if not entirely crazy, who takes such a position on moral issues. Where you hear people speaking of "necessary evils" and "universal wrongs" and sins that can't be removed, put him down as mentally questionable and morally doubtful.

—Comes the news from Pastor Rountree at Waverly, Va., that Rev. J. L. Foster who closes his engagement with the Orphanage December 1 has accepted the pastorate of our Waverly church, and adjacent churches, served by Bro. Rountree, the latter going to First church, Greensboro November 1. We congratulate the people of Waverly on their wise choice and good fortune in securing the services of Bro. Foster. He is one of our most popular, beloved, and efficient pastors and the people whom he serves always learn to love him. The work will prosper at his hands, faithful labors and devoted service shall count.

CHRISTIAN UNITY.

By the Bishop of Chicago In Southern Churchman.

Visible Unity an Economical Necessity.

I

The union of the churches in the Church is becoming an economic necessity. The economic argument might, of course, be easily overworked. Money does not weigh over against conscience. Nevertheless the economic argument drives weight from the fact that divisions are proving to be economically unsound as they are theologically unsafe. God uses political and financial situations for the furtherance of His will. Unlovely complications have often ushered in great movements. Hard facts are demonstrating that Christ's doctrine of unity is the only workable doctrine in this practical work-a-day world. It is being proved up to the hilt that the churches cannot do the work of the Church.

Take the missionary situation abroad. What does the non-Christian know or care about our ecclesiastical differences? When a Presbyterian minister in India complains that his greatest difficulty consisted in teaching his converts the difference between the established Church of Scotland and the Free Kirk, he should have been retired as a man who did not know his business, or else those august bodies should have relieved him of his embarrassment by abolishing the distinction. When the Anglican Dean could not offer special prayer in time of a sudden calamity because the rubric made no provision for such an emergency, and his Bishop was not on hand to authorize special prayers, it raised the question as to whether the stiffness of Anglican uniformity does not need some limbering in the interest of spiritual unity. When a Christian minister told me that there could be no union apart from immersion it made one feel the importance of distinguishing between a fact and its expression, between regeneration and its sign, between a man and his clothes. And when men take their stereotyped idiosyncrasies into foreign lands and back them up with an ecclesiastical organization, it raises the question as to whether the best way to save a heathen's soul is to confuse his wits.

Why should the non-Christian be contaminated with inter-denominational contraveries, especially in the kindergarten stage of his Christian education? Why should he be told anything about those family quarrels out of which the 39 Articles, the Westminster Confession, the Augsburg Confession, and all the sects of Christendom have sprung? It has been said that Japan never had a gas age. It leaped from kerosene to electricity.

Let it leap into the full light of a united Church without passing through an ecclesiastical gas age. S. Paul revolutionized a continent with one Church and one short creed. Is it not enough to take to Asia and Africa the same religion that he took to Europe? Either the missionary enterprise will have to take some short cuts which will startle us here at home, or else the churches must anticipate the missionaries by putting up a more solid front. The united Church can preach a fuller gospel, provide more men to preach it, and do it with more economic expenditure of God's money, than can the aggregate of all the churches. The choice in non-Christian lands must be between Christ and some other master between the Church and the world, between the Church and no Church. It cannot be wise to compel them to make a choice between churches. If it be said that the missionary propaganda minimizes or conceals the ecclesiastical differences, then they are either wrong in doing so, or else we are wrong in maintaining those diverse organizations whose differences our agents have to conceal in the interest of a true Christianity.

The economic argument applies at home as well as abroad. Take some practical illustrations. There is a city of 1,500 souls—men, women and children—in the diocese of Chicago. That city has nine churches. Some of these nine are supported by home missionary boards, and get more than they give. Allowing five to a family, each one of these churches would have about thirty-three families. By actual count about fifty per cent. of the heads of families do not belong to any of the nine, though they are by no means antagonistic to the Christian religion. Is it strange that men find it difficult to make a choice, and that they can cut the Gordian knot by choosing none? Not one of those churches is strong enough to beget self respect, nor to command allegiance. Not one of them, nor all of them put together, can be regarded as a worthy exponent of the Christian religion. The churches have dethroned the Church. That's what has happened. Compare the situation in the city of El Paso with the New Testament idea of the Church. S. Paul wrote a letter to "the Church of God which is at Corinth," and the Church got it and read it. If one of S. Paul's successors were to send a letter to the Church of God which is at El Paso, who would get it? Probably no one. The Church of God is so obscured by the churches that the postmaster couldn't find it. He couldn't see the woods for the trees. Down in Indiana there is a village of 200 inhabitants. It has six churches. One wonders if it has any

Christianity. These are of course aggravated cases, but approximately they represent a state of affairs in tens of thousands of small villages in the United States. Is it Christian? Is it statesmanlike? Is it good religion? Is it good business? No, it is a sin and a shame. Our many church labels are proving to be labels against Christianity, and many religions are not increasing religion.

Then, too, if many places are over-churched, others are underchurched. There are rural communities and many villages and small cities that have neither churches nor chapel, priest nor preacher, mass nor meeting, Sunday School nor catechism. That is true in the southern part of our own State. It is not because they are not Christians, but because they are sectarians. They cannot have five or ten churches, and so they have none. Come right home here to the environments of Chicago. There are communities on the outskirts of this city, which either no community church, or with churches supported by missionary boards and supporting none. Many religious bodies are trying to meet this situation both at home and abroad, by some sort of gentlemen's agreement under which it is sought to avoid overlapping. This is good. There would seem to be no reason why those denominations which are scarcely distinguishable from each other should not adopt some such plan, at least a temporary measure. As a permanent policy it is open to two grave objections. It acquiesces in divisions and it deprives the people of the privilege of being anything else than sectarians. It seems to say that divisions are bad, but must stay. Worse still, it dooms certain sections of a narrow Christianity. No denominationalist claims that his denomination is the whole church. Consequently the division of territory would establish a sectarian rather than a catholic Christianity. Yes, there may be temporary expedients, but there can be only one permanent policy—the reunion of Christendom.

Unity a Social Necessity.

Visible unity is a necessity from the viewpoint of social efficiency. A sectarian Christianity cannot mold the social conscience. It is incapable of a catholic cosmopolitanism. It cannot act continentally. After all, sectarianism is only one remove from individualism, and individualism is incompatible with organized churches there can be five hundred or five thousand, or as many churches as there are individuals. Hence the premise which admits of many churches carries one on logically to no church. Now this is not Christianity. Christianity is not only a religion for in-

dividuals, it is for society. It is a social religion. It is a Kingdom, a Body, an Organism. It is not the Bible, although the Bible tells about it. It is not the Creed, although the Creed undertakes to define it. It is the life of the living Christ begetting life by bringing the world to Him who is the Head, through the Church which is the Body, the fullness of Him Who filleth all in all. The world is the subject of redemption. Society itself is to be regenerated. The nations are to bow before Him. It is commonly supposed that the function of the Church is to convert individual men to Christ. Yes, it is that but it is more than that. It is commonly supposed that the function of the Church is to be good Samaritan to those that are fallen by the wayside. Of course it is all that, but it is more than that. Its function is to clear the highways—the individual, the social, the political highways—of thieves and robbers, and not simply to be the good Samaritan to those that have been knocked down, then robbed. Its function is to bring about the new earth in which dwelleth righteousness, to be the executive agency of God's Kingdom of righteousness and peace and joy. Men sometimes say that if the Church converts individuals, society will take care of itself. The individual must of course be converted, but that is not enough. Every stone in the building may be perfect, and yet if they had not been put together properly they might have fallen down over men's heads. Individuals may be good, and yet society may be badly constructed. Society is something more than the aggregate of its individuals. The Church is infinitely more than the aggregate of its churches or of its individuals. Life is an organism. The Church is an organism. Therefore individualism is not the Gospel for this world. The world is organized. Money is organized. Labor is organized. Society is organized. Politics are organized. Even the nations of the world are organized. As things stand now it is an unequal fight between an organized world and a disorganized Church. A disunited, disjointed, individualistic Christianity, where every church and every man is an independent unit, cannot stand up against the highly organized conditions of to-day. This was well recognized by "the Federal Council of Churches in America," when it put these words in the platform: "Christ's mission is not merely to reform society, but to save it. He is more than the world's Readjuster. He is the Redeemer."

At no time have the disadvantages of the sectarian division of the Church been

more apparent than when the call has come for a common policy or a united utterance." These are wise words. The powers that make for unrighteousness, the powers that corrupt legislatures, that promote intemperance, that thrive on lust, that threaten the judiciary, that oppress the hireling, are solid and compact. They sink differences for a common cause. Against them the churches have a common creed, but an uncommonly unorganized method of defense. They are beating the air. The powers that make for unrighteousness can mock at righteousness as they say to the churches: "United we stand; divided you fall."

Indeed it has come to pass that a large part of the work of the churches must perforce be taken away from them, in order to avoid denominational entanglements. When men are moved to do something in the name of God and humanity for the city or nation, they feel compelled to make it a non-Church and a non-religious enterprise. Denominationalism is too incoherent for a social programme. True the gospel of Christ supplies the spiritual conviction, but when that conviction takes concrete shape it somehow seems to divorce itself from the source of its inspiration. Thus there are settlements, leagues, associations, organizations, doing the work of Christ, but forced to do it, forsooth, on a non-religious basis. Thus they lose ideals, inspiration, spiritual power. Thus the things that God hath joined together are being forced apart through the disintegration of His Church. For reform without religion is the more whitewashing of the surface. Society needs regeneration, not simply reformation. And any man who thinks that social religion can be accomplished apart from the power of the Spirit of God, speaking through His Church, is living in the fool's paradise. Grasp the situation, brethren. It is thus, that the Church of Christ is in danger of losing its power of utterance. Admist the jargon of voices its voice can scarcely be heard.

Or let us suppose that it is determined to organize some public charity or to inaugurate some uplift movement. You are sure that it has the sanction of Christ and of all good men. What happens? The first move is to proclaim from the house-tops that it is undenominational, and non-sectarian. It is Christian, clearly enough, but nevertheless it has to be disassociated from churches, in order to express the consciousness of the Church. In one way this is a travesty on churches. In another way it is eloquent for good. It means that Christ's work refuses to come under sectarian lines. Christ's work

is as catholic as human needs. It requires for its execution nothing smaller than a Catholic Church.

Or take the matter of Christian education. Surely this is fundamental if anything is. Our divisions have made it impracticable. They have separated into two the things that are one, viz., religion and education. Education has been as completely secularized as if man had no soul, and the world had no God. Religion has been as completely isolated as if character had no place in a child's education. Our education is losing its religious values. Our religion is losing its educational values. Christian ideas and principles cannot be woven into the warp and woof of the lives of our own children, as a part of their schooling, simply because of the division in the Church. To my mind there are three great problems to be worked out amongst Christian people in the interest of a permanent Christianity. They are Christian education, Christian social righteousness and Christian unity. I believe the first two await the third.

Unity a National Necessity.

Christian Unity is necessary to give organic expression to the religious life of the nation. The Catholic Church is world-wide, but just because it is Catholic, it is also national in tone and temper. We love to call this a Christian nation, yet we shrink from attempting to define what American Christianity is. The United States has millions of Christians and scores of churches, without a Christianity that is distinctively her own. Latin Christianity we know. It took possession of the Latin nation and moulded her religious life. Scotch Christianity we know. Perhaps there never was a religion which sank more deeply into a nation's mind than Presbyterianism did in Scotland. English Christianity we know. It made England. It built her national and domestic life. But what is American Christianity? Is it not largely an importation? It is one thing to inherit Christianity in its essence; it is another to import foreign characters. We have imported certain national types which took their form and shape in other lands—an Italian Christianity from Italy, Lutheranism from Germany, Anglicanism from England, Presbyterianism from Scotland, Orientalism from Asia Minor. Proud of our own originality, impatient of tradition, our religion is nevertheless an heterogeneous conglomeration of imported traditions. Every kind of church can be found here. Here are all the elements of ecumenicity. Here they are side by side, yet they know not one another. Are

Continued on page 12.

CONFERENCE CALENDAR 1912

Conferences of the Southern Convention meet this year at the following times and places, with exception of the Virginia Valley Central which was held at Linville Va. 3rd week in August:

Alabama at Beulah, Wadley, Ala. Tuesday October 22nd, Rev. G. D. Hunt, President, Rev. E. M. Carter, Secretary, Chipley, Ga.

Georgia and Alabama at Providence Chapel. Tuesday Oct. 29, Rev. L. E. Smith, President, Edwin E. Hill, Secretary, Phoenix, Alabama.

Eastern Virginia at Damascus, Gates Co. N. C. Tuesday October 29, Rev. N. G. Newnan, President, Rev. I. W. Johnson, Secretary, Suffolk, Va.

Eastern N. C. at Pleasant Union, Harnett Co. Thursday Nov. 7 at 10 a. m., Rev. Herbert Scholz President, Rev. W. C. Wicker, Secretary, Elon College, N. C.

Western N. C. at Pleasant Grove, Randolph Co. Tuesday Nov. 12 at 10:30 a. m., Rev. L. I. Cox, President, Rev. J. W. Patton, Secretary, Elon College, N. C.

N. C. and Va. at Greensboro, N. C. Tuesday November 19 at 2 p. m., Rev. J. W. Holt, President, Prof. W. P. Lawrence, Secretary, Elon College, N. C.

NOTES AND PERSONALS.

—Rev. W. W. Wells, pastor Rose Hill church, Columbus, Ga., writes that the work goes forward there and the prospects for the work there are bright. Bro. Wells is to remain with this work the coming year, a work which is prospering under his leadership.

—Mr. R. C. Cox, Secretary, Chapel Hill, N. C., is sending out in neat and substantial form the proceedings of the Sixteenth Annual session of the Young People's Convention Western N. C. Conference which convened at Pleasant Hill Church, Alamance Co., N. C., July 26-28, 1912. The document is well prepared and meritorious.

—Rev. R. P. Crumpler, an Elon College graduate who has reflected honor upon his Alma Mater as a successful teacher is this year principal of the high school at Stem, N. C. Bro. Crumpler is a successful teacher and disciplinarian, and is also a close student and a preacher of the Word. He would take one or two churches in reach of his school near Durham, N. C., the coming Conference year, if churches in near by vicinity desire him.

—Charity and Children says that "Hon. Locke Craig is one of the finest Sunday school teachers and is at the head of a Baraca class of which any man might be proud." And here is hoping that when Bro. Craig is elected Governor he will car-

ry along his church letter with him to Raleigh and get a class to teach in the Sunday school there. It should be counted most honorable in the chief executive of the State to be counted worthy to be a teacher in the Sunday school.

—We join sentiment with the High Point Enterprise in the following:

It is one of the worst crimes against a municipality for people to stand around on the streets cursing and using indecent language. Sometimes in the heat of passion otherwise good men let slip an oath, but it is over with in a minute and he is sorry for it. But the professional "cusser" is a nuisance to any community and should be made to pay the penalty of the violated and outraged law.

—The late lamented Edward Everett Hale was a great lover of the country and country life. He believed that the hope of the race lay in getting the boys and girls back into the country to grow up in the pure air and the vigorous life thereof. In addressing a Boston audience once he expressed the hope that in a hundred years from now there would be no great cities. "What we want," said the orator, "is to initiate our children to live in the open air, to grow to love the country, so that they can know the difference between a turnip and potato and between grass and hemlock. When this has been brought about we will have been converted from the miserable mechanical machine life we are now living."

—A northern business firm offered a prize of \$140.00 for the best definition of "Success." Here is the definition (by a woman to be sure) that took the prize:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

—Following are the church officers for the Memorial Temple, Norfolk the coming year:

Official Board—Pastor, Rev. Dr. W. H. Dennison; church clerk, E. M. Al-

bright; church treasurer, Logan McCloud; benevolent treasurer, J. J. Pitt; Sunday school superintendent, J. J. Pitt.

Trustees—M. J. W. White, E. J. Brickhouse, Logan McCloud, W. F. White, Dr. T. E. Baird.

Finance Committee—L. McCloud chairman; J. E. Harrell, T. S. Brickhouse, T. A. Walker, A. S. Clark.

Church Missionary Committee—J. J. Pitt, Miss Fannie Brickhouse, Mrs. L. W. Stagg, F. Fanshaw.

Music Committee—W. F. White, Mrs. Eva Servis, J. E. Harrell, Mrs. J. J. Dunbar, Dr. T. E. Baird.

Ushers—B. H. Evans, chief; L. McCloud, assistant; E. M. Butler, Harry Salyer, Howard Gaig, Melvin Gynn, Rufus Green, John S. Baker, F. M. Tyree, George C. McKensie, Herman Butts, T. A. Walker.

The church has had a successful year despite the fact that there was no pastor for about eight months of the time, especially from a financial point of view.—*Virginian Pilot*.

SUFFOLK LETTER.

The growth of Institutions in the last century amazes thoughtful men. The world Sunday school Convention will meet in Zurich, Switzerland, July 8-15, 1913. A fleet of three great steamers will carry more than two thousand delegates from the United States to this Convention. Those who attended the convention in Washington City in 1910 know something of the immensity of the Convention and the scope of its work. The Convention is represented by all denominations, all nations, and all Sunday school organizations. It is difficult to say, whether the Sunday schools have done more for the Convention or whether the Convention has done more for the schools. They mutually help each other. That men of means love this cause enough to give money and time to such an Institution indicates that Christianity has taken hold of the heart and purse. Religious Conventions and campaigns cost money as well as political Conventions and campaigns. They charge liberal contributions to political campaigns with selfish motives; but Conventions of Sunday school movements will hardly receive such blame. The probabilities are that there are as many faults in those who blame as in those who give for any great movement or purpose.

Primarily, the Sunday school, as our Institution, had as its mission the education and care of poor children. It has grown large enough to embrace in its purpose all children, rich and poor alike: for

rich children have soul-needs, if not body and mind needs. This large view and mission of the Sunday school—the salvation of the child—has added new meaning and emphasis to its world-wide value. As the idea grows the Institution grows. It now enrolls some twenty five millions and if these give one penny apiece each Sunday it would be a quarter million dollars per Sunday or thirteen million dollars a year or, say, one million dollars a month. Most of that money goes into printing papers, cards, pictures, booklets, and makes a vast commercial business, to say nothing of the enlightenment of millions of minds and the development of our army of two million officers and teachers. Then think of the organs, pianos, libraries, maps etc. that are published by special contributions. Add the buildings and furnishings provided by the churches to house and conduct these schools and the magnitudes of the Institution grows larger as we take inventory of Sunday school stock. The praise of the children fill the world. The Jerichos that resist the gospel must eventually surrender and their walls must fall before the tramp, tramp tramp, of this mighty host and the shout of their unbridled mouths. This army is unceasing and the sound of happy voices will soon girdle the globe. The time is not far away when the sun will never set upon the Sunday school in session and in prayer and song will be as constant as the tides of the ocean.

Do you belong to this army armed with the sword of the Spirit which is the word of God? Does the martial music of such an army inspire you to attend? Does the conquest of the world by children appeal to your faith? Are you in the army of the Lord and outside of this victorious host? Do not shout in the church unless you work in the Sunday school.

W. W. Staley.

NORFOLK LETTER.

Who is that misguided pessimist who says that "ye old time" hospitality is dead in the South? Let such an one take courage. Let him come to the Third Christian Church and learn with humility how far gone he is from the path of rectitude.

For verily, no more kindly, courteous or hospitable people than these same Third Church folks ever lived. It is a native trait of these to welcome the stranger with a welcome so cordial, and so genuine that it is impossible to remain a stranger for any length of time. Anyone having a bad case of the "grumps" we cheerfully invite to come this way. If his case is at all curable, the pleasant Park Place atmosphere will do it.

I indulge in the above reflections as a merited tribute to a big-hearted congregation. Since coming to Norfolk I have been the recipient from the people whom I am trying to serve, of every kindness and token of appreciation which they could be expected to bestow. They have withheld nothing which would be good and right for me to have. Open homes, kindly and willing cooperation, enthusiasm, unwavering faith in future possibilities for our organization, paid-up salary and these factors of success have been readily forthcoming to cheer and hearten one.

In view of the foregoing, it is idle to ask what I think of our prospects. I have not anywhere seen better. Our immediate field is a fertile one, teeming with ripening harvest. For its garnering, work there must be done, a plenty, of course. The difficulties in the way are only stiff enough to whet the appetite for conquest and to give zest to effort. Prayerfulness, earnestness, consecrated lives, a hunger to see men uplifted and saved, and plenty of shoe-leather worn out in working out our aims will bring splendid victory, not alone in Park Place but anywhere. In the above formula please notice the "shoe-leather" ingredient, which is also important.

A glance at the personnel of our men will show as fine a corps of lieutenants as any pastor could wish for in beginning a campaign of progress.

There's Manning, Sunday-School Superintendent; a true, tried worker, broad and comprehensive in his grasp of things, an able executive, good singer, modest, adaptable and consecrated. In fine, an all around fellow anywhere you place him. There's Smith, Naval Secretary, up to the second in all modern methods of church work, a statistician, an expert encyclopedia of methods, a sort of ecclesiastical Bismarck in planning for the extension of the zone of our moral and religious influence, and, observant of things to that degree of acuteness that he is equally proficient, whether describing the manner in which a battleship is equipped or the fashion in which a lady packs her trunk. There's Nichols, a man so quiet, so unassuming, and yet withal, so valuable, so dependable and so generally indispensable that he may be truly said to be a nickel made of gold. There's Eley, as unfailingly in his place as though he were regulated by the United States Observatory time. A man with such reserved force of character, speaking more by his silence than some would say in two hours harangue. I love to call on Brother Eley. He is our treasurer.

And what shall I say of Twiddy Parker

son, Rogers, Bowden and many others whom I shall be delighted to introduce to the readers of the Sun. In the beautiful phraseology of the eloquent colored preacher and orator I would be glad to "characterize de characteristics" of each and all of these; tell of their helpfulness and of how their delightful homes have been opened to the pastor, but will reserve them for another time. To all of these loyal collaborators I shall have to assign credit for whatever of success we may be permitted to achieve here, through the grace of God.

Our revival, begun a week ago, will continue. Yesterday evening our church was about filled to its capacity, the largest congregation we have had so far since the beginning of my pastorate. In the after service, there was a general breaking up of the stiffness sometimes incident to the first week of revival effort, "Old Time Religion" was sung, tears were shed, testimonies given by those who never spoke in meeting before, and every indication manifested of the presence and power of the Holy Spirit. In the forenoon our Sunday-school attendance was excellent, eight new pupils were enrolled and a fine collection was taken. Another good offering for the poor followed the communion service, at which an unusually large number were present. All phases of our church work appear to be upon the upgrade.

The pastor of the local Christian churches, meeting this morning at the Temple, agreed unanimously to combine forces and assist each other in special services in all churches of the denomination in and around Norfolk during Home Mission week in November. The assignment of the various pastors to the different churches, together with subjects for discussion will be sent later for publication, that readers at a distance may know what we are trying to do down here in the "city by the sea."

After adjournment at the Temple I swung around to the Freeman Street Methodist church, in company with Brothers Keys and Garman, to look in upon the meeting of the Pastor's Federation, composed of the pastors of the various denominations of the city. We found some matters before that body for consideration fairly bristling with difficulty, and of far-reaching significance as they affect the moral welfare of not only this, but the coming generation. Of these, more later.

Henry Spencer Booth.

—The Arkansas Valley Fair at Rocky Ford, Col., recently had "water melon day" on which a pile of melons 300 feet long and 21 feet broad, at the base, and containing 25,000 fine melons, were given away and eaten.

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

"REDS" ENTERTAIN THE "BLUES."

The "Acorn" Bible class had a "Squirrel Muddle" at the Allen Carpenter farm, formally known as the "Parham" farm. Every member was invited and asked to bring some squirrels or chickens. When the crowd had gathered about eleven o'clock, some on a "dike" and others in hunting clothes, there were fifteen squirrels and seven chickens, and a plenty of vegetables such as cabbage, Irish potatoes, corn, tomatoes, etc. One of the chickens was alive. We did not harm him. Four of them were already fried. They will be accounted for later. After due preparation, the squirrels and two chickens were put on in a big pot and hung over a fire. At the proper time the vegetables and seasonings were added, and at a time over-due (for some of the squirrels were more than young) the lawn was spread and each was helped as bountifully and as often as he desired. It was not thought that this bushel of stew could be consumed by the number present, but the hunger of those men, and especially those who had had no breakfast, was sufficient to see that there were no "leavings."

I have attended squirrel stews before but this was the finest of all. But, no wonder, the cook, Lee Carpenter, an honored and well-reputed bachelor of the class, knew just what to do. He is a cook unsurpassed. If half of the girls in this country knew how to cook as well as this deserving young man there would be no trouble with them for suitors. He with a fine corps of assistants who also knew, was equal to the occasion. The stew, pumpkin pie of the Carpenter making, fried chicken, etc., all was sufficiently tempting to the appetite to lure one and all to a finish.

After repast, the teacher of the class, Rev. H. E. Rountree, was called upon for a speech. He responded in an appropriate and felicitous manner; by jokes, illustrating how the dinner had "nigh ruined" him, and then in a more serious note rehearsed briefly the career of the class, its present workings, and spoke feelingly on the separation from the class, which is to take place soon when he is to go to another state. He

closed by saying, "The greatest complement that can be paid me by this class is that the class will live and grow after I am gone."

These remarks were responded to by the president of the class, Mr. P. E. White, in a most happy manner assuring the teacher that the class will live, that they were going to show their appreciation of him by their activity when he is gone.

After this, one by one each reluctantly bade adieu expressing himself as most happy in the day's outing.

This "Muddle" is the final of a "red" and "blue" contest which was on with the class during summer. The "reds" lost and were to pay as a penalty the expense of this great dinner. However, when all were together, the "Blues" were not known from the "Reds." It was a genuinely good time we had. Nothing was done to mar the most refined taste or the most religious sense. Two ladies were present, Mrs. S. O. Emory, of the home where we were, and a Miss Grammar visiting her. When you want a squirrel "muddle" such as carries with it genuine brotherly love and the highest type of moral and religious conduct, have one such as the "Acorn" boys furnish. It is the genuine article.

H. J. Drewrey, Secretary.

Waverly, Va.

DARDEN O'BERRY CLASS.

The Darden O'berry Bible Class held its second anniversary Sunday, Sept. 29th 1912. A large congregation was present. Special and very appropriate music was furnished by the choir. Mrs. B. J. Beale, assistant teacher, read a paper on the "Darden O'berry Bible Class," showing that the average attendance of the S. S. had more than doubled since the organization of the class. Prof. S. M. Smith of the Naval Y. M. C. A., Norfolk, Va., delivered an excellent address on the "Mission of the Church and S. S.," and Col. E. E. Holland, Congressman 2nd District of Va., delivered a strong and stirring address on the "Broader Scope and Spirit of Christianity." This class now numbers 107 and the Young Men's Baraca 26. The Sunday school is

the largest and best in the history of the church. The attendance Sunday was 142.

N. G. Newman.

Holy Neek, Va.

BARACA-PHILATHEA CONTEST.

All the Baraca and Philathea classes of Greensboro, N. C., regardless of denomination, have entered into a contest to endeavor to get the largest number of new members in the next few weeks. The contest is being planned on an elaborate scale. It comes as the result of a challenge to the Baracas by the Philatheas. Working groups will be formed in all classes of the city, and it is believed that 500 new members of the Sunday schools of the city will be obtained in this way.

Greensboro has about 35 Baraca and Philathea classes and something like 65 organized classes under various names.

SUNDAY SCHOOL RALLY DAY.

Last Sunday a week ago was rally day in the First Christian church, Greensboro. The speaker was Prof. W. A. Harper, president of Elon College, whose theme was "Making the Life Count for Christ." The address was a splendid one. Provision was made for paying an indebtedness of \$25.00 and the money for the money for the Christmas entertainment. The attendance on rally day was 147. The enrollment is 283. Charles A. Hines is superintendent.

NOTES ON C. E. TOPIC, OCT. 20.

Subject—"Christian Sociability." Rom. 14: 16-19; 15: 1-3.

(To be Led by the Social Committee.)

Are you a sociable sort of creature, Shakespeare says "Society is no comfort to one not sociable." Are you the kind of person who invites others to the Christian Endeavor and Sunday school, or instead are you too selfish to have others share the Christian privileges you enjoy?

As Christians we must confess that individual church members and the church as a whole is not sociable enough; cold, distant, reluctant to give the warm handshake of welcome and friendship. Then, too, church members are too ready to criticize others who take to social enjoyment. They condemn the theater as a whole and not individual shows, which is as inconsistent as it would be to condemn all the books of the world because some are not pure.

Occasionally we see men, who are large hearted, buoyant, agreeable, companionable, and we love them. Oh, if every Christian was that way, what a wonderful impetus it would give the faith. One's

treatment of his neighbors often shows the manner of man he is. It is said "We are born neighbors or have them thrust upon us."

From the Pens of Others.

You and I must not run away from the world and worship, as did some of the old saints, from lonely tree-tops, or quiet caves; we must plunge into the riot of the time and keep our faith, our Godly strength, our Christian word, our loyalty to manly strength.—The Wellspring.

It is easy to put up a sign, "Strangers Welcome," but one hand with human blood in it speaks a warmer welcome than all the signs which were ever printed or painted.—Charles E. Jefferson, D. D.

Travel as a friendly man wherever you go; make new friends; trust men as often as possible; be glad at every glow of kindly feeling that warms your heart; look for good for all kinds and conditions of men. Find out their best thought. The humblest may teach you something. Praise whatever is good. Carry the sign of a new free masonry.—Charles F. Dole.

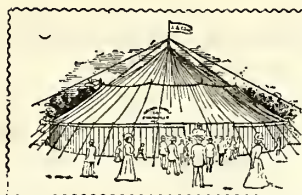
Waiting to have a friend is altogether different from wanting to be a friend. The former is a mere natural human craving, the latter is the life of Christ in the soul.—J. R. Miller.

It is easy to be gentle to those who are kind, patient, thoughtful, and generous, but there are others with whom it is hard to be sociable, for they do and say what irritates and impels us to unloving treatment of them. If we have the mind of Christ, we shall be unaffected by the atmosphere about us.

There is no need, perhaps, to do more than nod to Mr. Brown as you pass him on the street, but it helps to cheer the old man if you stop and ask him about his rheumatism, or how the good wife endures her asthma. It's no great task, and perhaps not necessary, to go out of one's way a block or two to inquire how Mrs. Smith is recovering from her recent accident. But it adds strength to the weak and courage to the faint-hearted to know that some one is thinking about them and hoping for them to get well.

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THE SPIRIT OF MISSIONS.

One of the greatest needs in the Christian church today is the spirit of Missions. Had we been educated to the present spirit of missions in the early history of the Christian church, then today we are strong to what we are now. The neglect of duty will show up in failures anywhere. It has proven so in both church and State through the ages of the past. All nations have made progress in so far as they have met the conditions leading to higher plains of usefulness. All denominations have been progressive in so far as they have been active in lines of mission work. The spirit of missions must be the forerunner of successful church work and spiritual growth. Growth depends upon the culture and culture is the underlying current of education in all successful church enterprises. If the spirit of missions lives in the church, then the church lives and is progressive; but if the spirit of mission dies, just so the church dies to its best interest. There seems to be some local cause for the general small interest taken in missions. There may be two reasons for this lack of the spirit of missions. First, the pastor may not be interested himself in the enterprises of the church, therefore he cannot and does not interest his people in this feature of work. But, he is supposed to be a teacher and leader in the church work and if he does not teach on all lines of Christian activity, he is in that far at least a failure. We are to be co-workers together with God. Doers of the will of God and not hearers of law only. The pastor should be the leader of his people in his church, not

only in presenting the enterprises of the church, but a leader in supporting the enterprises of the church. He should stand in the front rank, and most usually I am glad to say he does. Second, There are some churches and some individual members who do not wish to be taught on these lines. Some claim to oppose missions, as they are not willing to support missions; yet they want God to give them an abundance of this world's goods. They seem never to be satisfied with what God gives them in temporal blessings and yet they are so reluctant to trust God's cause with a small portion if His givings to them. This is selfishness and selfishness is sinfulness; and sin when it is finished is death.

S. B. Klapp.

Greensboro, N. C. Sep. 19, 1912.

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

TO THE LOCAL SOCIETIES. . .

As the time for the annual election of officers for the local societies throughout our Southern Conference draws near, it may be well to call attention to a Resolution adopted by the Woman's Board of the Southern Christian Convention at their annual meeting in May, which reads as follows: "Resolved that local societies provide for local expenses by a special collection to be taken at the annual meeting held for the election of officers." No society should fail to attend to this as this is the only provision for expenses of the local work. There have been requests that a part of the monthly dues might be reserved for this purpose, but it has not been deemed best to use these dues other than for the work at large. Some societies have followed the plan of asking each member for her proportional part of any amount needed, but with a fund provided by this annual collection for the purpose, there need be no further inconvenience concerning the matter.

Mrs. C. H. Rowland, Chm.

FOREIGN MISSIONS.

All do not immediately see what I call the logic of foreign missions. But surely you will see it from this point of view—the first duty is to proclaim the truth (God has reconciled the world to himself in Jesus Christ, and that he calls men to himself by faith in propitiation), because that truth proclaimed in any part of the world establishes the first seeds, or the first foundations, of the Christian Church. Take, for example, what happened in Japan. You remember that in 1854, when

the British fleet was lying in Nagasaki Bay, the Japanese Government was extremely anxious that we should not land, and General Wakasa was appointed to watch the fleet and to prevent the British troops from landing. It happened that as he rowed about the bay in fulfillment of his duty, some careless sailor of one of these English men-of-war had dropt his New Testament overboard. Probably he cared very little for his New Testament, and he parted with it without any regret. But it so happened that General Wakasa picked it up out of the sea, and he was curious to know what this book was. He got an interpreter to tell him what it was. He became interested in it. He procured a Chinese New Testament and read it through—it brought him to Christ. Twelve years later General Wakasa came down to Verebeek, the missionary, and asked to be baptized because he had found the Savior. Your British sailor let his New Testament fall into the sea, but that New Testament converted the general of the Japanese army, and his family, and the whole circle of his friends, and planted the blest truth of reconciliation in the island of Japan. That is the logic of missions. The first duty is to let the world know, and let every race of men know, to have it in every language, to put it within reach of every human being, that "God is in Christ reconciling the world unto himself."—*"How the Cross Saves,"* by Robert F. Horton.

**ALABAMA APPOINTMENTS FOR
REV. L. I. COX.**

Rev. L. I. Cox of Elon College, N. C., will visit the Alabama and Georgia and Alabama Conference next month in the interest of the Christian Sun. We are delighted that Bro. Cox is coming and wish he could visit every church in the Conference but for the lack of time he will reach only a few points, as follows: Alabama Conference, Beulah, Oct. 22-24. Wadley, Thursday, Oct. 24th, 7:30 P. M. Dingler's Friday, Oct. 25th, 7:00 P. M. New Harmony, Friday, Oct. 25th, 7:00 P. M.

Rockstand, Saturday, Oct. 26th, 11:30 A. M.

Antioch, Saturday Oct. 26th, 7:30 P. M. New Hope, Saturday Oct. 27th, 11:00 P. M.

Pleasant Grove, Sunday, Oct. 27th, 7:00 P. M.

Appointments will be made for Bro. Cox in the Ga. and Ala. Conference also, and will appear in next week's Sun.

G. O. Lankford.

**AN IMPORTANT COMMUNICATION,
CONVENTION MISSIONS.**

Recently the following letter was sent to every church, through its Secretary, in the Southern Christian Convention, with the exception of a few who were known to have already raised their apportionment for the year in full:

My Dear Brother:

Pardon me for calling attention just now (while conference claims are being raised) to the pressing need of raising ALL that has been asked of your church by Conference for Convention Home Missions. There is no fund on your church letter, no call upon your church, more worthy and more important than this. I beg of you to urge upon your church that this amount be raised in full. Your Board is now trying to aid in building, or paying the debt on, churches at Portsmouth, Third Church Norfolk, Winchester, Va., Henderson, Raleigh, and Chapel Hill, N. C., and Rose Hill, Columbus, Ga. Many other points this year equally as worthy as those named are appealing to us to help. Remember there is no need greater than that of building churches where they do the most good. And this we are trying to do. We can only give help as it comes through this Home Mission Fund. May we not count on your church for its full apportionment? May God help, for the need is great and the calls are urgent. Convention Home Missions simply mean home missions in which all the churches of all the conferences are interested. Please don't let your delegate go to Conference without sending up in full the Convention Home Mission Apportionment; for the amount is so very much needed. Don't throw this aside and forget, but bring it to the attention of your church, we beg. Ask God to help and direct you in this good thing.

Yours in Christian service,

J. E. West, Chairman,

J. O. Atkinson, Sec'y.

P. S. According to the Annual the amount of this fund asked of your church is \$. (Here was placed with pen and ink, the amount of this fund apportioned to the individual church.)

All conference apportionments are needed, but because this one is of recent years and because it is a Convention matter and, we are persuaded, because several conferences place this apportionment without the columns of required apportionments many feel disposed to neglect or ignore it. Oh! the pity of this. Brethren and beloved, you do not know, you have not considered the worth of this Fund, what it is for, what it signifies,

how very much every dollar asked is needed.

Recently the Board was on session. It only had twelve hundred at its disposal. There were applications for two thousand dollars, every penny of which was needed and could be used to such great advantage.

We are undertaking to build churches and support churches that the local membership and the local conference even cannot build alone. These must look to the Convention. And the Convention wants to help; but it can only help as the funds are put into our hands. Brethren and beloved, don't ignore, treat lightly or pass by this Convention Mission Fund without giving to it your very best effort, and likewise your prayers.

ELON COLLEGE LETTER.

The scientific method was welcomed into scholastic life as the time liberator of two principles—the skeptical attitude toward every positive statement and thorough investigation from the original sources over every proposition or tenet.

To the second of these principles theoretically there would be no objection. "Come and see" was the command of those who sought followers for the Master in his early ministry and it is the spirit of the gospel today. Truth does not fear investigation;—it grows stronger by being investigated, because always such investigation will yield for the investigator added reasons for accepting the truth. So theoretically there is no objection to desideratum number two by the scientific method, tho' actually difficulties arise, because the original sources are denied us in many cases and our investigation are for that reason only partial. This is particularly true of mental and spiritual matters, whose sources are hidden to human pen and do not yield themselves completely or readily to the scientific methods. The honest investigator will frankly acknowledge this and accept from authority what he cannot prove by investigation.

To aim or principle number one of the scientific method there is serious objection and rightly—theoretically and actually. The Master satisfied the doubts of Thomas, but plainly told him that it was far better to have believed than to have doubted. "Blessed are they that have not seen and yet have believed" said the Savior to his skeptical friend, the user of the scientific method among the twelve, and so He would say to-day to every sincere seeker for the truth in spiritual living.

Actually applied in daily life, the scientific method would dissolve the bonds of fellowship and rend the most sacred ties of love and society. Does a man always

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regard the association with his fellows, the love and affections of his home, the pleasant relations of the social life with the skeptic's air? There be those who do it, but it renders them miserable. The man who approaches every book with the question marks of doubt never gets the spirit of the book. Those who are "born in the objective case and the active voice," the real devotees they of the scientific method, principle one, as it takes human form, are not companionable beings and succeed in creating an atmosphere of unrest and uneasiness wherever they go.

Theoretically the skeptic's attitude is impossible and untenable. Even in the natural sciences it cannot be defended. The physicist must presume that molecules exist, tho' he never saw one and never will. The chemist must assume the existence of atoms, tho' he cannot find one by a million years of investigation. The biologist must take for granted that the bodies he investigates are cellular in their mechanism, but he never saw one of these cells. At the base of every science there is a presumption, an assumption, a something taken for granted, toward which the wielder of the scientific method must not direct his skeptic's attitude, or else the science crumbles to nothingness.

The sad part about the scientific method is that those who wield it apply it to the religious life and with a completeness that they will not risk in their secular investigation. The man who accepts atoms, cells, molecules as needful for making hypotheses will not accept any tenet of religion. "In the beginning, God" are the words with which the Scriptures open, but he will not grant it. "All Scripture is given by inspiration of God," but you can't prove it and so he will not believe it. We need a saner method of research in our Colleges and Universities, for one which breeds such doubt and distrusts as this is sorely at fault.

To my way of thinking the proper method of investigation is the judicial,

SEABOARD AIR LINE RY.

Schedule Effective January 3, 1912.

Trains Leave Raleigh.

Direct line with Double Daily Service to the West through Atlanta, Birmingham, and Memphis.

For the South.

No. 81	4:35 a. m.
No. 29	Ar 10:05 a. m.
No. 41	4:10 p. m.
No. 43	6:00 p. m.

For the North.

No. 84	12:48 a. m.
No. 38	11:35 a. m.
No. 66	12:05 p. m.

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Notice.—Above schedules published only as information, and are not guaranteed.

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Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c, and 50c. at drug stores.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling 15 to 20 days. Write for symptom blank and testimonials, etc. **Collum Dropsy Remedy Co., 512 Austell Bld., Atlanta, Ga.**

by which I mean that we enter into every investigation with open-mindedness and a sincere desire to arrive at the truth, open for conviction on points where investigation can yield the desired information, and accepting the tenets which appeal most powerfully to the heart, of whatever department of our living, as necessary working hypotheses where investigation is impossible. Such a method will yield large fruitage in information, equally as much as the scientific method, and most helpful results in spiritual growth and insight and power. W. A. Harper.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees,
Elon College, N. C.
E. Moffitt, Secretary, Asheboro, N. C.
W. P. Lawrence, Treas., Elon College, N. C.

Amt. brought forward.....\$3357.46
DUES.

Wm. Hunt\$.10
Elizabeth Hunt10
Lizzie Apple10.
Eva Andrews10

MONTHLY S. S. OFFERING.

Timber Ridge, Va.4.06
3rd Church, Norfolk, Va.6.67
Morrisville, N. C.2.10
New Hope Val Va.3.87
Happy Home, N. C., 2 Mo.84
Palm St., Greensboro1.25
Ebenezer, N. C.1.50
Linville, Va.1.31
Apples Chapel, N. C.65
1st Church Greensboro,2.43

SPECIAL OFFERING.

Sale of calf hide.....1.21
Sale farm products.....15.44
Concert at Greensboro16.04
Concert Revolution School
House, auspices Palm St.
Church Greensboro,41.55
Mrs Bettie Cates.....3.00
E. E. Parker, Norfolk.....20.00
Mrs B. J. Elliott.....1.00

SPECIAL OFFERING ON MORTGAGE

INDEBTEDNESS.

John A. Mills50.00
T. E. Brickhouse50.00
A Friend From Suffolk....50.00
Amt 34th week\$73.22
Total3,630.68

My Dear Children and Friends:

A nice lot of things have come in for our big family and I'll tell about these before I do anything else. Two nice boxes came from Palm St. church containing the following articles:

I bolt 60 yards canton flannel, 8 towels, one scarf, 10 pair hose, 2 blankets, 1 New Testament, 10 yards gingham, 11 copies of Girl's Companion, 3 glasses jelly, 1/2 dozen handkerchiefs and 13 cans of peaches, apples, pears, etc. These were the contributors: Revolution Cotton Mills Co., by E. Sternberger (sends the first item), Miss Sallie Atkisson, Mrs. C. A. Taylor, Miss Maude Huckabell, D. M. Trollinger, Miss Nannie Trollinger,

er, Miss Dew Trollinger, Miss Stell Teague, Miss Grace Trollinger, Mrs. J. J. Hobbs, Mrs. G. T. Smith, Mrs. Emma Oliver, J. L. Trollinger, Mrs. D. M. Trollinger, Mrs. W. W. Coleman, Mrs. Heath, Mrs. Ballard

We appreciate the kindness of these friends who also were so nice to our Singing Class, a week ago. They have shown their appreciation of our efforts by this liberal donation and we thank them one and all.

Mrs. E. T. Pierce, News Ferry, has remembered our children this week with shoes and dresses also new goods; and Mrs. Boon, Elon College, gives us 1 can, Mrs Scott Thomas sends 2 cans of fruit. We thank you friends, may God bless every one who has remembered us and will remember us during these days of preparation for winter. Our hope is in the Thanksgiving offerings of this year. Begin to plan now and resolve that your offering will be the largest ever made.

Lizzie you and Eva must write a letter next time.

We are glad to begin the report this week of Special Offerings of \$50.00 each and more, for the payment of our mortgage indebtedness. Bros. Mills, Brickhouse, and "A Friend from Suffolk, Va., report this week and we expect others for next week and so on till all the mortgaged indebtedness is paid. We have made personal appeals to quite a number of our friends and we trust for a prompt and liberal response. Who will be the next to send a \$50.00 check?

Yours for service,

Uncle Jim.

Franklinton, N. C.,

September 25, 1912.

Dear Uncle Jim:

We send a dime with love and good wishes. Mother says she will be glad to give a can of fruit.

Sincerely,

Wm and Elizabeth Hunt.

Tell mother, many thanks for the can, and hope it will reach us safely. You two are lonely this week, but never mind. Do not be discouraged. Guess more letters will appear next time.

Begin on page 4.

they incurable incompatible? Is there nothing to look forward to except the permanent establishment of foreign types on American soil? Centuries ago England blended diverse peoples and religions into one Church and nation. What has been done can be done. Here in America, where churches are equal, where all the churches of Christendom are housed under

der the same national roof—here the problem of unity must be worked out, if anywhere. The Nation has a similar problem to that of the Church. She gathers her people from the four quarters of the globe and makes staunch Americans of them. She brings order out of chaos, and makes one from many. Is the nation stronger than God? Has the Church of the living God become so weakened through disorganization that she is incapable of bringing her American children into the united Church of the United States? Is there not to be a Catholicism that will express the religious life of America, as Americanism expresses her national life? Surely there is something better in store for us than a condition of chronic chaos. Go back once more to your New Testament for a description of the Church that once was and that may be again—"That we may be no longer children, tossed to and fro and carried about with every wind of doctrine but speaking truth in love, may grow up in all things into Him, Who is the Head even Christ: from Whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body unto the building up of itself in love." That is what is meant by unity. The Church is fitly framed and knit together. What a contrast there is between the Church of the ages, and the churches of this age.

SUMMER TOURIST AND WEEK END FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

From	To Morehead City	
	Summer Tourist	Week End Fare
Raleigh	\$6.45	\$4.50
Wendell	6.45	4.50
Zebulon	6.35	4.50
Middlesex	5.95	4.40
Bailey		4.25
Wilson	5.10	3.50
Stantonburg	5.05	3.25
Farmville	4.35	3.00
Greenville	3.65	2.75

Rates to Beaufort 20 cents higher than fares to Morehead City.

Summer tourists tickets sold daily and good until October 31st.

Week End tickets sold for all trains Friday and Saturday, also Sunday morning, good to return until Tuesday following date of sale.

For particulars ask any Ticket Agent.

W. W. Croxton,

General Passenger Agent.

Norfolk, Va., June 28, 1912.

ELON COLLEGE,-Co-educational.

THE ONLY INSTITUTION of higher education fostered by the Southern Christian Convention.

MODERN IN EQUIPMENT, Steam Heat, Electric Lights, Baths, Sewerage, Elegant New Buildings.

FOUR DEGREE COURSES. Special Courses for Teachers, approved and endorsed by the State Superintendent of Public Instruction and by the County Superintendents.

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MAINTAINS EXCELLENT MUSIC, Art, Elocution, Normal, and Preparatory Departments.

A FACULTY OF THIRTEEN SPECIALISTS, with a successful record of twenty-one years behind it.

HAS ALL THE ADVANTAGES of city life with none of its disadvantages. Situated in the delightful hill country of North Carolina, famed for its healthfulness, pure water, and high moral tone.

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TERMS VERY MODERATE. \$132 to \$187 per session of ten school months.

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AMERICAN FIELD AND LOT FENCE. PHONE 174.

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Prescriptions Carefully Compounded.

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Bad?**

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Tonic**

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Southern Shorthand and Business University,

Norfolk, Va.,

J. M. Ressler, Pres.



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Write for Style Book N

It is beautifully illustrated with faithful reproductions of over 100 models. It brings before your eyes the gorgeous display exhibited in our retail shops. Tell us your fur wishes, and we'll send detailed information about the furs that would be of special interest to you.

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RALEIGH CHRISTIANN CHURCH BUILDING FUND.

Dear Friend:

Some time ago I announced through the Sun, that building operations had started to proceed. I am glad to report that the building when it shall have been completed. Just do your best for us.

Now when we need it most. You will find it at Raleigh. It was just a mild hint for you to come into your mind, and let us give it to remind you that we are expecting to you to subscribe to our building fund. I hope that you took the hint. This is just about the amount you are going to give hear from you very soon. Do not worry to this work. Give the amount that first

00's	'uo3eɹɹɹ .K .L
Sunday School,	3.21
Heland Windrone,	5.00
W. E. Carroll,	1.00
Earnest Ford,	1.00....
W. G. Wombell,	3.00
Alvin Lorbacher,	1.00....
J. E. Hawkins,	1.00
W. G. Chaysum,	1.00....
R. H. Penny,	1.00....
Ernest R. Carroll,	10.00
C. C. Green,	1.00....
Bessie Ford,	2.00....
Total Oct. 1	\$7,346.77....
Raleigh, N. C.	..
Mrs. H. Morgan,	1.50
Reported Sept. 10th	\$7289.27
W. M. Beasley,	3.00
S. Berwanger,	5.00
R. T. Grey,	5.00
Scott Uzell,	1.00
James Collier	-00
L. F. Johnson, 310 W. Edenton. St	

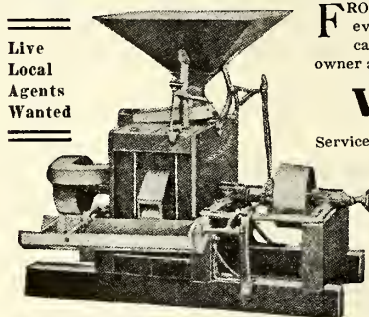
Wakefield, Va.

It has been so long since the writer reported, he hardly knows where to begin. But any way the last few months have been spent in protracted services. The week following third Sunday in Aug. the writer was at Centerville church assisting Brother Rountree in the meeting. The weather was dry and hot, but we had big congregations and a good meeting. Brother Rountree has a fine class of people to serve and all are very fond of him. We shall long remember those kind people and the very pleasant association of our Brother Rountree.

Week after fourth Sunday in Aug. Brother R. D. Harwood was with us at this place. The word was given to his congregation in a most Biblical way, seasoned with eloquence and pathos. The church was filled with anxious hearers, many were converted, the church revived and five united with the church. We

Afraid of It? Go To Your Doctor
Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.
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Ask your dealer or write us at once for illustrated catalogue and full particulars. Don't wait.

Williams Mill Manufacturing Co., Ronda, N. C.

love to have Brother Harward with us, and can say come again.

Second Sunday in Sept. Brother D. A. Keys, was with us, preached a most excellent sermon at Wakefield church in the morning. In the afternoon we drove to Burton's Grove church and he opened the protracted service with a very appropriate sermon, after which he drove to Dendron, and he opened the the word of God to the Dendron people in a clear and forceful way. The brother rested well at night. On Monday we came back to Burton's Grove, and Brother Keys preached twice per day during the week. The congregations were very large, though the weather was hot and dry, yet the people gave the best attention to the powerful sermons preached. The church was much revived and several converted. Brother Keys, is a man of God and it is good to have him with us. On Monday after the third Sunday in Sept. Brother W. H. Garman came to us and he held a week's meeting at Union, and the week following at New Lebanon. At both of these churches our brother proved himself well equipped for the work in hand. His sermons were clear, forceful and convincing. The brother is a fine man, good company, and a gospel preacher. Both of the churches were much revived, and many converts were the fruits of our labors. Ten united with Union church, and nine with New Lebanon.

Our Dendron meeting is expected to begin the 15th of Oct. with Rev. C. C. Ryan, of Ft. Jennings, Ohio, to assist. May God bless our meeting.

C. C. Jones.

WINCHESTER LETTER.

With the close of the union services, which closed our church for the evening

service for two months, and the return of cooler weather, the attendance at our services is increasing. The teacher and pupils of Fort Loudon Seminary attended our services on September the 15th and the Friendship Fire Company on the evening of the 22nd. We are planning for a fall campaign to increase the attendance at all our services.

The first payment, on the five year subscriptions, will be due October the 15th. We will greatly appreciate it if those we have subscribed will send the remittances without us having to go to the expense of sending reminders.

The following have been received:

Subscriptions on \$8,000 indebtedness—	
Reported	\$1,040.00
Frank Miner	5.00
W. J. Norfleet	5.00
Mrs. W. J. Norfleet	5.00
Rev. H. E. Rountree	5.00
F. R. Woodard	5.00
Mrs. F. R. Woodard	5.00
E. C. Beale	5.00
Roy Richards	5.00
E. J. Brickhouse	5.00
B. L. Nichols	5.00

Total\$1,090.00

Cash:

Reported	\$5,958.93
Ever Ready Society	19.35
Frank Miner	1.00
Rev. H. C. Moore	8.35
J. E. Watkins	8.00
Mrs. E. L. Moffitt	2.00
J. H. Hoffman	5.00
Rev. and Mrs. J. L. Masters	1.00
F. R. Woodward	5.00
Mrs. F. R. Woodward	5.00
F. D. Feight	1.00
Miss Cora Lee Foster	1.00
Mrs. C. C. Johnson	1.00

B. Guy Porter Jr.1.00
 E. J. Brickhouse5.00
 B. L. Nichols1.00

Total\$6,023.63

We are glad to pass the Six Thousand mark in our contributions. We are thankful for all these subscriptions and contributions. We would like to have a number of our friends send us a contribution or a subscription within the next few days.

W. T. Walters.

Winchester, Va., Oct. 2, 1912.

ELON COLLEGE NOTES.

Dr. W. S. Long, Chapel Hill, N. C., spent Monday here on his return from his appointment at Pleasant Grove, Randolph Co., and went over the scenes of former days with zest and interest. No man is prouder of the growth of Elon than he, founder and first president, and no one is more welcome here than he.

Another of those who saw the College in its dark days and stood by it manfully, heroically, and with great personal sacrifice preached for us Sunday, choosing as his theme: Christian Manhood. That speaker was Dr. W. S. Herndon, who is also gratefully heard by Elon students.

Mrs. Holt, who for several weeks has been visiting her sister, Mrs. C. A. Boone, has returned to her home near Pittsboro, N. C.

Mr. A. F. Ward, Liberty, N. C., has begun the erection of his residence here.

Mr. V. P. Heatwole, our band director, served as master of the Graham Band during the County Fair the past week.

The C. E. Society is becoming more and more a power for good in the College. Fifty new students have already joined this fall and others will join later. The prayer-meetings on Sunday evenings have been tense with spiritual power under the leadership of Profs. Brannock, Atkinson, and Lawrence and of many students. The leader last night was Mr. C. B. Riddle. There was not time for all desiring to take part.

Rev. A. T. Rawls, of the class of 1913, assisted Rev. C. E. Newman in a great revival at Fuller's last week. There were more than thirty professions and more than twenty additions to the church.

The Elon College Graded School opened this morning with Miss Circe Coble, principal, and Miss Nannie Baker Farmer, News Ferry, Va., and Miss Cuthbertson, Monroe, N. C., assistants. The school opened in the old building as the handsome new structure is not yet completed.

Miss Edith Woody, High Falls, N. C., is a pleasant visitor here. Miss Woody was a student here last year. W. A. H.

MARRIED.

Alfred-Burgess.

At the residence of the bride's parents, September 29th, Mr. A. M. Alred and Miss Myrtle Burgess were united in matrimony. May their lives be long and happy.

T. E. White.

DIED.

Childrey.

Norman Fenton Childrey died September 24th 1912 and was buried the following day. He was the son of Chas. Robt. and Rosa A. Childrey who lived near Disputanta. He was the oldest of four sons, a hard worker and a good man. He devoted 23 years of his life to his parents besides assisting them very materially with his own personal gains. His death produces an aching void in the hearts of his loved ones that can never be filled or forgotten. He leaves to mourn their loss a father and mother, three brothers, and two sisters, and many friends.

He was converted in the year 1905, and united with the Waverly Christian church. Since that time he has been a consistent Christian and gave liberally of his limited substance for the support of God's cause. At one time while living near Waverly, he was a member of the "Aeron" Bible class and a punctual and regular attendant.

He had been confined to his bed the most of this year a sufferer from tuberculosis. He died in the blessed assurance of heavenly reward and said he was ready to go.

His body was interred in the "Baily" cemetery to await his resurrection morn. The funeral services were conducted by the pastor.

T. E. Ronutree.

Darden.

Elisha H. Darden departed this life at his home, Franklin, Va., September 29, 1912, aged 82 years, 8 months and 1 day. His wife, two sons, and two daughters preceded him to the grave. He leaves three sons, C. W., W. B., and R. E. Darden; and four daughters, Mrs. R. B. Eure, Mrs. F. O. Forbis, Mrs. R. E. Hines, and Miss Clarissa Ann Darden, and two sisters, Mrs. Luther Rawls and Mrs. Dempsey Langston. The funeral services were conducted by the writer assisted by Rev. C. H. Rowland, at Holy Neck church, and the remains were buried at the church cemetery. Bro. Darden had been a member of Holy Neck from childhood and was highly esteemed for his Christian character. He loved his church, and was always regular and faithful when he could. He especially enjoyed the service of song,

MOUNTAINS OF THE BIBLE.

(Based on articles in The Christian Sun.)

By J. J. SUMMERBELL, D. D.

A Homiletical Excursion to the Heights of the Holy Land, to which Peter, James, John, Abraham, David, Moses, Elijah and Jesus Traveled and had Spiritual Experiences.

Price \$1.00; postpaid \$1.10.

Address Editor Christian Sun, Elon College, North Carolina.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

They make a book 5 x 7 inches in size, 128 pages, red cloth binding—a handsome, attractive volume. Price 35c per copy postpaid.

BUY THIS BOOK FOR THE CHILDREN

The
Christian Publishing Association
 Dayton, Ohio.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

and sang in church to the last service he ever attended. He was humble in spirit, peaceful in his disposition, and calm and trustful in his daily life. We extend our sincerest sympathy to his loved ones, and commend them to a Heavenly Father's love and keeping. N. G. Newman.

—Rev. Dr. Thomas Holmes, Lakemont, N. Y., now in his ninety-fifth year suffered recently a slight stroke of paralysis as he was writing an article for The Herald of Gospel Liberty.

The article, with a cut of the the veteran as preacher and author, appears in The Herald last week and is logical, forceful, and vigorous. Busy at ninety-five—not many live to that age to keep up useful and vigorous labor.

The Christian Sun Piano Club Delights Everybody.

Sometime ago the Advertising Manager of the Christian Sun announced the formation of the Sun Piano Club and extended a cordial invitation to all to join. The response was immediate and enthusiastic, even beyond our expectation, so that the Club has proven a big success from the very start. As some of the readers may have overlooked the original announcement, we repeat the objects of the Club in this issue for their special benefit. They are

1st—By clubbing our interests in groups of one hundred buyers, to secure the lowest wholesale price for each club member, thereby saving approximately one-third the cost of high grade pianos.

2nd—To obtain for club members the most advantageous terms of easy monthly or quarterly payments.

3rd—To remove every possible objection to the easy payment plan, and to protect the widow and the orphan by providing that in the event of your death after one-fifth of your purchase price has been paid in cash and the payments promptly met when due, all further payments are cancelled and your family is given a receipt in full.

4th—To insure the highest quality of instrument, fully guaranteed by an old and reliable house. Each club member has the privilege of returning the piano and getting back every dollar he has paid on it if a ten days' trial in his home does not prove exactly as represented. In addition, he is protected by the life time guarantee and the very liberal exchange privilege.

5th—To enable club members to dispose of their old pianos at the highest possible price in exchange for a new one or for a self-player.

6th—To secure for club members the protection afforded by the guarantees of Ludden & Bates, one of the oldest, largest and most reliable piano companies of America.

THE PROOF OF THE PUDDING IS IN THE EATING.

Realizing the responsibilities which rest upon us we have organized the club in such a manner as to insure perfect satisfaction and absolute protection to every club member. We cannot afford to have anyone dissatisfied, so we give every member privileges which leave them absolutely nothing to be dissatisfied about.

The following letters from club members will give you some idea as to how well the club has accomplished its mission:

"I am more than pleased with the club piano which I recently purchased from



you. It is better than I expected. All my friends who have tried it congratulate me on securing such an instrument.

"I do not see how we let so many years go by without this wonderful and perfect piece of mechanism (player piano)."

"The piano is giving perfect satisfaction. We recommend it to everyone we see."

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."

"Club piano received in good order. We are well pleased with it. Better and nicer than any pianos sold here for from three hundred and fifty to five hundred dollars. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town."

"I think my piano is just grand, and I feel more thankful every day that I have it. The Club plan is equally as good as

the piano."

"I like the Club plan and think it excellent for those in moderate circumstances. We are highly pleased with the instrument purchased for the school here."

"I am pleased with the Club plan and more than pleased with my piano. Its tone is the sweetest and construction perfect."

"I am well pleased with my piano and wouldn't exchange it for any other."

"Several have said that it has the sweetest tone of any they have ever heard."

"I am perfectly satisfied, as I am paying for mine in a way I hardly realize."

"The Ludden & Bates piano is the only one I ever saw for the price that I would recommend to one of my pupils."

mildly express our feeling. Everyone is

"To say we are please would but carried away with it."

The new Club catalog, beautifully illustrated and elegantly printed, has just been received from the publishers. We have a copy for you. Write for it today.

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ATLANTA, GA

SOUTHERN'S LOW RATES TO RALEIGH FAIR, OCT. 14-19

Tickets on sale October 12th to 19th inclusive with final return limit October 21st, 1912.

Schedules on Special Trains Greensboro to Raleigh and Return.

Lv. Greensboro	6:00 A. M.
Burlington	6:42 A. M.
Mebane	7:05 A. M.

Hillsboro	7:25 A. M.
Durham	8:00 A. M.
Cary	8:47 A. M.
Ar. Raleigh	9:10 A. M.
Returning Leave Raleigh 6:30 P. M.	